



THE LIBERATOR.

VOL. II.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 27.

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

[SATURDAY, JULY 7, 1832.

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WM. LLOYD GARRISON, EDITOR.

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WANTED.
Williamsonburg, Va. is an-
ticipation of his brother, De-
struction about 40 years
living in Boston with the
name of Cesar Le-
all acquainted with ven-
erated persons, or any other
would lodge in a house
ld confer a favor on John
New York, anxious to hear

HOUSE
OF COLOR.
Church street,
WORK.

above House returns his
friends and the public
during the past season,
of their favors; he ne-
spared to render satis-

JOHN RICH.
1832.

HOUSE
OF WIVES.

fully informs his friends
has taken a large and
situated, at the Four
for the accommodation of
No price will be
liberal provisions for his
desires.
liquors will be sold, but
obtained at all hours.

dated on liberal terms.
AMIN R. DOWNS.
1832.

HOUSE
OF WIVES.

forms his friends and the
his House, No. 182,
for the accommodation of
ND LODGING.
his House is in a pleas-
and no pain or ex-
part to render the situ-
nor him with their par-
1832.

the owner of another, over whom he may wield the iron rod of despotism. 'All men are created equal,' is the fundamental doctrine of every true patriot; and until every State of this confederation acknowledge the doctrine, by conforming its internal policy to the uncompromising spirit of this truth, our annual festival will recur, as our reproach—a hissing and a byword among the nations.

If the people of this country will but refer to the broad principles of freedom asserted and defended by our forefathers, they must be convinced of the folly of the argument that 'slavery is an evil entailed upon a part of our countrymen, over which they have no control.' The 'divine right' of kings is still defended by the friends of monarchical government in Europe; and the legitimate title to the crown asserted from generation to generation. In other words, 'my father exercised undisputed right of dominion over your forefathers, therefore you must submit to be my vassals.' This is no less the language of the loyalist, than the slaveholder. The plea is founded in error, and therefore cannot be admitted.

But what has this to do with the question above propounded, to wit, 'whether all men are with us free?' Can the term slaveholder apply to any citizen of the United States, that nation which claims to be the freest under heaven? Melancholy and disgraceful as may be the fact, yet it is nevertheless true, that more than TWO MILLIONS of our fellow-men are *object slaves* within this government.

It is asserted, however, that no means, except colonization in a distant clime, can be adopted, to eradicate this growing and alarming evil. We are among the number, who are satisfied that the scheme of colonization in Africa will fall entirely short of the mark conscientiously aimed at, by many of its supporters and advocates. Its philanthropy is too contracted, and general emancipation is by it, placed at too great a distance, to satisfy us.

We believe the colored population can never be removed from our country; and, therefore, that no time should be lost, to meliorate their condition. This is to be effected by proper attention to the education of those that are free, and making hired freemen of those that are slaves. We also believe that the slaveholder would find it his interest to adopt the plan suggested.

PHILO-LIBERTAS.

For the Liberator.

PURIFY THE CHURCH.

MR. EDITOR—We are informed, by the Rev. Mr. Early of Virginia, from the very scene of the late slaughter, that the principal white sufferers were members of the Methodist Church. Sir, may not this be the cause of their ministers, almost to a man, becoming in the last year converted to Colonizationism? Nat Turner's master was considered one of the best men in that neighborhood. How important, then, is it for those who name the name of Christ, to obey his word—come out from among the wicked—touch not, taste not, handle not the unclean thing! And if judgment must first begin at the house of God, where shall the ungodly appear? Let Methodists remember that their profession of Christianity outcolors the whole world beside.

A METHODIST MINISTER.

Philadelphia, June 15, 1832.

For the Liberator.

EDUCATION.

In the eleventh month of the year 1829, a number of young men belonging to the Society of Friends in Philadelphia, established an evening school for the gratuitous instruction of male colored people, which has been continued regularly through the winter of each succeeding year. The number of pupils in constant attendance may be fairly stated to have averaged about 60.*

Convinced by the result of the first year's trial, that this plan of teaching was an eligible one, and well calculated to advance the best interests of those for whom it was intended, the Association provided a regular constitution to direct its future operations, and adopted the title of 'The Clarkson Institute of Pennsylvania.' Its object has been to offer to the oppressed Africans who reside amongst us, and who form a respectable proportion of the population of our city, a fair opportunity of acquiring the rudiments of an English education; and the Directors believe that that object has not been wholly unanswered. They are persuaded that great advantage will result to the community at large by a steady perseverance in the course which they have adopted; and do not hesitate in declaring their conviction that in the limited observation which they have

*It is not to be inferred from this statement that but 60 pupils are attached to this school. The whole number who have partaken of the benefits of the Institution, is not less than 300.

made, a strong proof is added to those that already exist, of the entire mental capability of the negro race.

JAMES S. GIBBONS, President.
JACOB M. ELLIS, Secretary.

For the Liberator.

HAYTIAN EMIGRANTS VINDICATED.

MR. EDITOR—In the 8th number of your very valuable paper, I perused a piece or extract of a letter copied from the Norfolk Herald of the 3d Feb. last, entitled 'The Court of Hayti.' I perceive it to have been taken from the private but exaggerated journals of some of those squinting Paul Pry's who generally strut and puff on board of the vessels of war that go out to negotiate with foreigners. Instead of keeping themselves in the shade, they collect fragments and butt-ends of stories; and after their service is over, they then push them on the public as travels, &c. of Capt. Such-a-one.

However, this extract alluded to, after giving an account of the hospitality of the Haytians, &c. omits nothing that would tend to lessen the character and morals of the colored emigrants from the United States. For him to have collected so much information correctly would have taken a little more time than the few weeks that the Commodore's ship laid in our roads. He comments on our dissimilarity with the natives. What can make a dissimilarity between us? Is it the politeness and etiquette of the Haytians? If so, I will answer we have a sufficiency for our customs. But further, that the writer of the extract has been but poorly informed of the actual condition of the emigrants, is too obvious. Should he ever return to Hayti again, I would advise him to associate himself in company with some who are respectable; not among those vagrants that he must have conversed with. To have discovered such wretchedness as he describes, that spirit of prejudice which characterizes the North American, in whatever climate he is seen, prompted him to collect such base materials to slander us; calculating, no doubt, to make unfavorable impressions on those who are repousing the cause of our persecuted brethren in the United States, and to put fresh excuses into the mouths of the Colonizationists to crush them. For him to assert that the natives look on us as inferiors, is a libel; for I can affirm that they have much intercourse with us, and show us as much fraternal respect, each according to his station, as they do to any others.

As for our situation, why should we not be satisfied? Are we not men here? Do we hear the cries of the slaves? Once we were made to believe that white men were gods, and that it was sacrilege to lift an arm in our defence. Do we not have convincing proofs that colored men are their equals in the chamber, cabinet and the field; and their equals in every respect? Therefore we must be satisfied here, if it is only to enjoy the blessing of freedom.

As to our indolence, the charge is without foundation; for where is there an emigrant in the whole republic, (enjoying health), but that he is following some lucrative business? None! and I will challenge that libeller of American emigrants to name one; for during a residence of five years in Hayti, I never heard of an instance of an emigrant being destitute of the means of subsisting, and they being in good health. I can with safety declare that they are the most industrious class that inhabits the country.

As to our inferior standing, the public may regard the assertion as unfounded; for it would be impossible to think that a people professing 'Liberty and Equality,' could for a moment disregard those who but lately, like themselves, labored under the same disadvantages, emerging from the same obscurity, and braving the same tempest of strife—(prejudice)—and as for our contingencies and occasional depredations on our neighbors, that must have been an imaginary notion; for I can assure him that it is not real. He no doubt made the story out of his own brain; it is wholly untrue. But admit that we do live so. Pray from whom did we inherit the principle? Was it not from the great United States, that country which declares to the world 'that all men are born equal'; &c. and to this day is holding in slavery millions of our color? And this advanced midshipman comes to Hayti to reflect on our contingencies. As for our occasional depredations on our neighbors, look at those of the Americans. Search the national archives for the numerous treaties with the aborigines of North America; look of late what numerous tribes of Indians are crossing the Mississippi, bound westwardly. See Georgia persecuting the Cherokees with all the fierceness of a demon. If these are not depredations on your neighbors, I know not what are: therefore speak no more of our vices, if you cannot forsake your own.

You say that the greatest part of the emigrants have returned to the United States, and many are desirous of doing so now. I do not doubt but that many would wish to revisit the scenes of their childhood, but cannot believe they would wish to stay. For various reasons, a very few who are here, perhaps, would change their home in Hayti for a home in Africa; for that seems to be the only haven for

the people of color in the United States. But, in my opinion, that haven should never disturb me about any state of the Union ever colonizing me to Africa; for should they pretend to force me, I would try to make it a general cause, by trying the efficacy of the Federal laws in the Supreme Court; and they should either make an amendment to the Constitution, or allow me a residence in the Union; and if they did not, then the Declaration of Independence and Constitution of the United States would be of as much value as Spanish charters in South America.

H. C. P.

Port-au-Prince, May 18, 1832.

For the Liberator.

AFRICAN COLONIZATION.

TO REV. ISAAC ORR. LETTER VII.

'Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them.'—JESUS CHRIST.

SIR—You may argue that to denounce Colonizationism, is not an argument against it. I agree with you, and have, therefore, confined myself to argument, and have asserted nothing but what I have proved to be true. I have now arrived at that part of my argument, which, I trust, will prove most conclusive.

Heretofore I have said nothing of what constitutes prejudice; be it then my object, in this number, to elucidate the true meaning of prejudice in its relation to the free people of color.

That man is prejudiced who refrains from associating with the respectable portion of the free colored people, merely because their skins have assumed a darker hue than his own. That man is prejudiced who thinks less of another man because he chooses to associate with colored people. That is prejudice, which prevents the improvement of the colored people, and which aims at their expulsion from our country. That is prejudice, which prevents the union of the white and colored races, in both a civil and domestic point of view. Prejudice, in a word, is all that is wicked in human nature; it is

—a monster of such frightful mien,
As to be hated, needs but to be seen;
Yet, seen too oft, familiar with her face,
We first endure—then pity—then embrace.

Colonizationists are of a higher order than those whom they persecute; they are, therefore, not to associate with them, as it would contaminate their high born blood! Born in a higher station in life, they cannot condescend to look upon those who are low. Oh no! for they, forsooth, are so much superior to the blacks, that it would be odious, indeed, to keep company with them! And what would genteel folks say if Colonizationists were to dispense with their prejudices? Only imagine what a sight it would be to see a fair-complexioned female of the Colonization breed, walking arm in arm, with one of the mere sable race! Or imagine a street-walking dandy—an animal who is at once useless and troublesome—I say, only imagine one of these nuisances walking with a colored female; 't would be enough to 'harrow up the soul!' Behold thyself the father-in-law of a descendant of Africa's tribe! 'Oh horrible! most horrible!' Were such the case, would not thy 'royal (Colonization) blood' boil within thee; yea, would it not mount up to thy forehead by reason of shame!! 'Yea, yea,' you answer! Verily the noble blood of thy race is too pure to mingle with that of thy slave! Go on, generous and philanthropic Colonizationist, improve thy character among those in the 'higher walks of life,' by continuing to do that which He whom thou dost pretend to follow, strictly interdicts!

But seriously, Colonizationism is based on prejudice; without its sustaining influence, the Colonization Society could not exist; with it, it flourishes—through it, it has been raised to its present healthful state. And prejudice can find no apology; it is as black as sin can make it! Colonizationists are daily and hourly striving to prejudice the minds of the community against the colored people by traducing their character. Witness the following!

'Think not, Reverend Mr. Orr, that I libel thee when I speak of 'thy slave.' We condemn no man because he is a slaveholder,' say you. Therefore, most immaculate Colonizationist, thou art no better than a slaveholder. Nay, thou art worse! The slaveholder, if he does hold his fellow-man in bondage, does not proffer encouragement to other men to become men-slaves. On the contrary, he deprecates slavery as an 'ill wind which blows nobody any good.' Many of the slaveholders represent it to be an evil which it were better to have abolished. (See speeches of Mr. Moore and several others, before the last session of the Virginia Legislature.) But Colonizationists hold out inducements to men-stealers to continue in their dreadful and abominable misdeeds, by saying that they think not the less of any man for being a villain. If 'the receiver is as bad as the thief,' he who encourages them, is tenfold worse than either!

'Their condition we have attempted to describe, and the description may be repeated in two words—IRREDEMIABLE DEGRADATION!' 1.

'The fact, that although the black population in our Northern States is probably not more than a fortieth part of our whole population, yet that about one-sixth to one-fourth of our convicts and paupers are blacks, attests that we have a share in this evil.' (!!) 2.

'For who does not know, and feel, that besides the portentous aspect of our rapidly accumulating colored population, the free blacks, by the moral necessity of their civil disabilities are, and must forever (!!!) be a nuisance (!) —equally, and more to the owners of slaves, than to other members of the community. They have no proper motives to ambition, or to elevate their character. And the only effect of the little labor they accomplish, is to vitiate labor.' (!!!) 3.

'The mass of crime committed by Africans (what does he mean?) is greater in the non-slaveholding, than in the slaveholding states; and in general the degree of comfort enjoyed by them is inferior.' (!!!) 4.

'Every liberated African who is withdrawn from us diminishes the general mass of ignorance, vice and degradation, by which our social operations are embarrassed and oppressed.' (!!!) 5.

Now, we mean to assert that no man who could make such assertions as those above quoted, could know any thing of the real condition of the free people of color. Neither the Rev. Mr. Gurley, nor Mr. Orr, nor any body else, who has ever associated with the colored people, could possibly know anything of them. Suppose I were to pronounce the Irish nation, to be in a state of 'irremediable degradation.' Very naturally I would be asked my reasons for supposing them to be in that condition. What opinion could you have of my common sense, if I were to reply, 'many of the Irish, in this country, are even more degraded than the colored people; there is more misery among them in this country, than among the free blacks; therefore, the whole nation of them are brutish beasts.'

Yet it is as reasonable to denounce the whole nation of Irish, merely because there are in this country those who are degraded, as to say that the free colored people are a nuisance, because a few of their number are vicious. I unhesitatingly deny the assertion that the greater part of the colored population are either paupers or convicts. I challenge proof of the assertion; I can refute it from my own knowledge of the condition of the colored people, if from nothing else. It argues a want of common humanity, as well as justice, to traduce the character of those who, so far from being vicious, are not only virtuous, but are striving by all the means in their power to attain a respectable standing in society. Could Mr. Orr so far conquer his bashfulness as to seek for proofs of what I have asserted, he would find it to be true. Were he to humble himself so much as to visit the respectable families of color in his own, or in the other cities of the Union, he would find actually more refinement among them, than among the whites. This may call forth the smile of incredulity, but I can assure my opponent that it is a truth, susceptible of proof.

The truth is, however, that Colonizationists do not wish to arrive at truth in these matters. It is their aim to transport the free colored people to some other clime, and they are ready enough to adopt any means to do it. They are, seemingly, very philanthropic; but they are really inhuman and unjust. They would persuade us that they wish to benefit the blacks. Not so; their own aggrandizement is their only object. They pretend that the prejudice against the colored people cannot be conquered. This is false; and they who urge this argument, if they have the least discernment, know it to be false! As I have said before, if they were to lay aside their own prejudices, they would entirely obviate the difficulty which attends the abolition of prejudice. They resemble a drunkard complaining of the evils of intemperance. They deprecate the existence of prejudice, yet they lend their aid in supporting it.

Colonizationists represent the colored people to be a nuisance.—Are not the Irish a nuisance? Are they not as a body, in this country, in a far more degraded condition, than the free blacks who inhabit the northern states of the Union? Yet, so far from being threatened with transportation, they are encouraged to emigrate thither. And why? Have they ever benefited our country? They opposed our glorious revolution; they resisted our efforts to obtain our rights. The blacks, on the contrary, aided us; they fought, bled, and died in defence of our liberties. Should they not, then, be entitled to an equal share in the benefits arising from our Independence? But prejudice denies them this right.

We are told that the Blacks are doomed to 'irremediable degradation.' Understand these republican Colonizationists, reader! They mean, they wish the blacks to be irretrievably degraded. What is it which prompts them to practise such wickedness? The answer is, Prejudice. What induces Colonizationists to be respecting the col-

ored people? Need I repeat it? *Prejudice!!* What prevents the instruction of the colored people? The Colonization Society, and *prejudice!!* Read the following:

'An effort for the benefit of the blacks, in which all parts of the country can unite, of course, must not have the abolition of slavery for its immediate object. (!) Nor may it aim directly at the instruction of the great body of the blacks. (!!!) In either case, the prejudices and terrors of the slaveholding states would be excited in a moment; and with reason too, for it is a well-established point that the public safety forbids either the emancipation, or the general instruction of the slaves. (!!!) It requires no great skill to see that the moment you raise this degraded community to an intellectual existence, their chains will burst asunder like the fetters of Sampson, and they will stand forth in the might and dignity of manhood, and in all the terrors of a long injured people, thirsting for vengeance.' 6

The Colonizationists argue, therefore, that it is just to keep part of the colored people EN-SLAVED, and transport the remainder! *Fraternitas et Libertas!*

The colored people of America are not deceived. They are not to be gulled into submission by Colonizationists. They are opposed to the scheme of the Colonization Society, and nothing but physical force will accomplish their expatriation. It requires no argument to prove this assertion. I ask, if any colored man would remove to Liberia, unless he was *BRIDLED TO DO SO*,* if he could be tolerably comfortable in this country. Then those who remove must be extremely oppressed. And this oppression is caused solely by *prejudice*. And prejudice is nurtured by the Colonization Society. Of all this there is abundance of proof. It is a fact that there have been very few, if any, colored emigrants to Liberia, from the cities of New-York and Philadelphia. The colored population of these two cities is estimated at about forty thousand. Those who have emigrated to Liberia, have been, chiefly, those who have been driven from the slave states.

I wonder why Colonizationists do not make more professions than they do. Really any one with half-wits can discover the odiousness of the Colonization Society, from its own papers. I would advise Colonizationists to adopt another mode of deceiving the blacks, as the one in use at present is, as the old saying is, 'worse for the wear!'

To think that an association of rational, and pretendedly good men, should openly avow that it is actuated by motives of prejudice, is disgusting beyond conception. 'Tell it not in Gath, spread it not in the streets of Askelon!' But slavites and their apologists are ripe for any crime—are prepared for any persecution. So long as they are not injured by any proscription measures which may be adopted for the purpose of ridding the country of the colored population, it matters not at all to them whether their fellow men are rendered miserable or no. Selfishness is the companion of prejudice—they go hand in hand. Prejudice and selfishness are the constant companion of colonizationism; wherever it goes, they go.

Stare not, Sir, when I say that he who refrains from bestowing an only daughter on a black man merely because he is a black man, is prejudiced. He who refuses to associate with a black man, on account of his color, is prejudiced.

When I think on the guilt of Colonizationists; when I reflect on the appalling mass of crime which falls to the lot of the Colonization Society, 'I tremble for my country!' At some time or other, vengeance will arise, and in its progress, like the bosom of destruction, sweep all before it in remediless ruin! The day is not far distant which will behold the ruin of our haughty republic, if some means or other are not used as preventives.

'Silence grows criminal when crimes grow strong!' When will our tardy nation awaken to a full sense of its danger—of its guilt? When will men 'cease to do evil, and learn to do good?' Let not facts like these, awful as they are, be regarded with contempt. Let the nation arouse from the lethargy in which it now indulges, and retrieve its character. Justice must be awarded to the oppressed. 'Something must be done,' Colonizationism must fall, and with it will fall all those delusive dreams of security which the guilty of the south are indulging in. Terrible is the fate of the nation, if measures are not taken, ere long, to relieve its oppressed subjects; dreadful will be its retribution!

GARDNER JONES.

New-York, June 8th, 1832.

*I hope no one will consider this as an allusion to John B. Russwurm.

1. App. to Seventh Ann. Rep. Am. Col. Soc. p. 99.
2. Speech of Gerrit Smith before the Am. Col. Soc. 19th Jan. 1831.
3. Speech of Rev. C. Colton, on the same occasion.

4. Speech of John A. Dix, Esq. at the Anniversary of the N. York State Col. Soc. 1830.
5. Same Speech.
6. App. to Seventh An. Rep. Am. Col. Soc. p. 94.

From the World.

THE NATION'S CURSE—NO. II.

Since the publication of our former article on this subject, we have received several requests and publications relating thereto. Among the latter, is a copy of the Fifteenth Annual Report of the American Colonization Society. In relation to that document, we have been solicited to introduce extracts from its pages, and enunciations of the objects it contemplates, into the columns of the World.

It will be recollected, that we have freely avowed our determination to look over the whole length, breadth, height, and depth of the evil of SLAVERY, as it is found to exist in our beloved land. In order to do this, we design to speak, under the sanctions already given, of the various plans and views of our coadjutors in the great work of moral reform. To us it seems most palpably evident, that the CURSE—the fearful, and eventual crisis—is rapidly hastening on. It is at such a time, that, like the dropping of a pebble into the clear, still waters of the spring of truth, the appropriate appeals of religion and hu-

manity will be felt, to the very outskirts of this confederacy. The recent agitation of this subject, in a Convention held in the midst of the evil, argues well for the cause we advocate; and we are more and more persuaded, that the entire people of our land need nothing else but such arguments to awaken their strength, and to secure them in efforts for the good of the slave population.

We do not design to speak now of the different projects set on foot by some of our best and wisest men, for the purpose of effecting the great desideratum. The causes of *Immediate Emancipation*, of *Gradual Abolition*, and of *Future Colonization*, whatever may be the comparative merits or demerits of each, all demand the hearing and candid attention of our countrymen at large. There is no time to be lost on a subject of such magnitude. The sounds which are even now coming to us from the Southern borders, fearfully admonish us, that the volcano on the edge of which we are reposing, is still ready to scatter forth its torrents of fire, devastation, and death. As Christians, as patriots, we are under the most solemn of all responsibilities, to give the trumpet of truth a strong and certain sound. If, as is asserted by those who assume to be conversant with the signs of the times, the light of the latter day glory is indeed dawning on this benighted and revolted world, let its beams guide us on to the work of plucking up the BITTER ROOT which has been so long springing forth beneath the shade of the tree of Liberty; that, when the full rays of the Sun of Righteousness begin to shine down on the nations, every vestige of so cursed a thing may be utterly withered from before the face of man.

SLAVERY RECORD.



From the Hartford Mirror.

ADDRESS TO THE FIRST SLAVE SHIP.

First of that train which curs'd the wave,
And from the rifled cabin bore,
Inheritor of woe—the slave,

To bless his palm-tree's shade no more.

Dire engine!—o'er the troubled main
Borne on in unresisted state,—
Know'st thou within thy dark domain
The secret of thy prisoned freight?

Hear'st thou their moans whom hope hath fled?
Wild cries, in agonizing starts?—
Know'st thou thy humid sails are spread
With ceaseless sighs from broken hearts?—

The fetter'd chiefain's burning tear,—
The parted lover's mute despair,—
The childless mother's pang severe,—
The orphan's misery, are there.

Ah!—could'st thou from the scroll of fate
The annal read of future years,
Stripes,—tortures,—unrelenting hate,
And death-gasps drowned in slavery's tears—

Down,—down,—beneath the cleaving main,
Thou fain would'st plunge where monsters lie,
Rather than ope the gates of pain
For time and for eternity.

Oh Africa! what has been thy crime,
That thus, like Eden's fratricide,
A mark is set upon thy clime,
And every brother shuns thy side?

Yet are thy wrongs, thou long distress!
Thy burdens, by the world unweighed,
Save in that Unforgetful Breast
Where all the sins of earth are laid.

Poor outcast slave!—Our guilty land
Should tremble while she drinks thy tears,
Or sees in vengeful silence stand
The beacon of thy shortened years;—

Should shrink to hear her sons proclaim
The sacred truth, that Heaven is just—
Shrink even at her judge's name—
'Jehovah—Saviour of the oppress.'

The sun upon thy forehead frowned,
But Man more cruel far than he,
Dark fetters on thy spirit bound:—
Look to the mansions of the free!

Look to that realm where chains unbind,—
Where the pale tyrant drops his rod,
And where the patient sufferers find
A friend—a father—in their God.

Hartford, November, 1825.

NATURAL EFFECTS OF SLAVERY.

An overseer in Florence, Alabama, chastised a negro woman. The husband of the woman saw the blows inflicted, and remonstrated with the overseer. The overseer struck the negro with the butt of his whip for being unable to repress his indignation at seeing his wife lacerated in his presence. The negro turned upon him, and in the struggle, inflicted several stabs with a knife. The overseer died, and the negro will be burned at the stake. This punishment, which is clearly unconstitutional (all cruel and unusual punishments being prohibited) is not uncommon in many of the Southern States. A pile of pine wood finely split, is laid up, in the form of a cob-house, and spirits of turpentine poured over it. The victim is placed inside, chained to a tree or post, the pile is fired, and he is roasted alive.

Now what is more natural than the transaction above recorded. Change but the color of the skin, and what say law and public sentiment about it? The story would be related thus:

Conjugal Affection.—An interesting young woman, employed as a weaver in one of the manufacturing establishments, was assaulted by the overseer, for some trifling fault, and severely beaten, in the presence of her husband, a young man of ardent temper and warm affections. He remonstrated, and was struck by the overseer, upon which he seized him, and in the struggle that ensued happening to have a knife in his hand, stabbed the overseer so that he died. The young man was subsequently tried for manslaughter. An eloquent appeal was made to the jury, who immediately acquitted him.—*Boston Daily Advocate.*

LADIES' DEPARTMENT.

'Am I not a Woman and a Sister?'



For the Liberator.

MEN, WOMEN AND BABES SOLD!

Ethiopia shall stretch out her hands to the Lord! Ladies! you that are tender mothers, permit one of your own sex to attempt to vindicate the cause of the poor degraded, enslaved daughters of Africa. They are mortals, subject to like passions with ourselves—that is, they are capable of feeling the many wrongs which they endure; they have the same tender emotions when about to be separated forever from all they hold most dear, to be loaded with massy chains and hurried along, exposed to the view of heartless purchasers and unfeeling task-masters, to be sold. What! sell men, women and tender babes, in a LAND OF LIBERTY? sell them for slaves—for beasts of burden—to be used instead of mere animals! O, my God, if this is liberty and equal rights, I blush that I was born in a land of freedom; for I consider myself as much a vassal, as the sable daughters of Africa's sunny shores. But I rejoice that the Lord is no respecter of persons; for the rich and the poor meet together—the Lord is the maker of them all. Sister-worms of the dust, are we better than any creatures whom God has made? He may, perhaps, have made them to rule us with a rod of iron. For another Babel's massy walls seem rising; and should he again confound the language, he can change the fair complexion to a sallow hue than that of our colored inferiors.

Mothers—Women—Sisters—Awake! Who of you are prepared to take the place of the African mothers? See her tender suckling torn from her maternal bosom, carried away by ruffian hands! Never again shall her eyes behold it! Husbands torn from their shrieking companions, yet smarting under the blood-stained lash! Lovers forever must remain far, far away! Hearts must bleed, and that in silence!—But I forbear. I appeal to your hearts, Sisters! Have I a right to speak? I am not an American, although I was born here. I blush to own it.

Boston.

PROTESTANT.

By a young lady of color.

For the Liberator.

A MOTHER'S GRIEF.

There lies the sole remaining hope
Of all my coming years;
The treasure of my widow'd heart,
The tie that bound me here.

He was the last,—the loveliest,
And can you blame my grief,
Or chide the falling tears which give
This bursting heart relief?

There's nothing left for me to love,
This earth holds nothing dear,
Since he, my sweet—my gentle one,
Is now no longer here.

My poor fond heart had counted on
Such bliss, in future hours!
And I had dreamed his coming days
Here strewn with fairy flowers!

Perchance 't was wrong to love him thus,
And I have been chastised—
For He who gave him to my trust,
Hath called him to the skies.

He was too dear—oh! far too dear,
The idol of my soul—
Then blame me not—this burst of grief
I cannot now control.

Philadelphia.

ADA.

By a young lady of color.

For the Liberator.

FEMALE EDUCATION.

MY FRIENDS—I have for some time past been a close observer of your weekly meetings, and have witnessed with pleasure the improvement of some of your members, and the interest which others have shewn in the cause of literary attainments.—This is truly commendable. May your laudable efforts be crowned with success.

Let this reflection incite you to double diligence, that the cultivation of a woman's mind is all important, and far more so, than the adornment of the body; for what is a beautiful form—a lovely face—splendid garments, when there is a vacancy within, that the tinsel of finery can never hide? Woman has a high destiny to fulfil. Though she possess not the physical strength, nor yet the moral courage or ambition of man, yet she may have the wide field of the domestic circle to interest her. The father—brother—husband—or children—and these last require extensive exertions—the great responsibility attending the cultivation and formation of infant minds—the hope or fear, the joy or sorrow, which those buds of promise may cause in after years,—call for strict attention, on her part, to the benefits of a good education.

We see too often that the offspring of ignorant parents are generally vicious;—advice or instruction is not given them at home, simply because the father or mother is as ignorant as the child—and through inattention and unpardonable carelessness, is suffered to run the whole course of vice, until he become an outcast from society. Ye who are parents, will acknowledge the truth of this picture of wickedness, though but faintly delineated.

There are instances I have known of youthful depravity, that would wring many a mother's heart; and yet these could be traced to ignorant and vicious

parents. This was their misfortune,—perhaps their fault. But it must not, it cannot be the excuse with you, my friends. You have talents—only cultivate them; you have minds—enrich them; you have a desire after knowledge—encourage it. Go on—rise superior to every obstacle—let nothing prevent you in this laudable pursuit in which you are engaged; and be assured you have my warmest wishes for your continued success.

Philadelphia.

BEATRICE.

JUVENILE DEPARTMENT.



By a young lady of color.

For the Liberator.

A TRUE TALE FOR CHILDREN.

I hope the children who may read this tale, are very gentle and obedient to their teachers, because a teacher has many difficulties to encounter, and the good or bad conduct of children greatly increases or lessens difficulties.

It is my lot to be a teacher, and there have been times when my spirit has been bowed as it were to the earth by the unkind behaviour of children, and I have been ready to say, 'I will not, I cannot be a teacher.' But notwithstanding the path which I have been called to walk in is rugged, it has its sunny spots: the following incident is one of them.

One morning early in the spring, a little orphan boy, one of my scholars, brought into the school-room a few violets, and laying them on the desk before me, he said, with a countenance beaming with affection, 'I have brought thee flowers, teacher, and I have some pretty verses to repeat about them.' I requested to hear them, and he replied,

'First violets of early spring,
To my teacher I will bring.'

I was inexpressibly touched with the delivery of the offering—they were the first violets I had seen that season. Flowers have ever been dear to me, and peculiarly so when presented to me by children.

They are a language—and they tell
Of thoughts unspoken, words unwritten;
They weave around the heart a spell,
And few there are who would banish it.

Perhaps some children may think there was nothing great in this child's presenting his teacher with a few flowers. Trifling as the circumstance may appear to you, my little readers, it repaid me, yes, more than repaid me for months of anxiety which I had suffered on his account; for though this little boy was affectionate, he was mischievous, and sometimes disobedient; but I am happy to say, that he is now much improved, and that his conduct is in the highest degree satisfactory to my mind. He is industrious, and his kind mistress has furnished him with a box of paints, and he employs his leisure in painting ships and steamboats; and he has presented me with a ship in full sail, which he delights in calling after my name. I could mention many other winning proofs of his regard, which are more dear to me than silver or gold; but I fear making my story too long.

I have sometimes wished that the enemies of my wronged people could look into this child's heart: if they could, I think they would learn that gratitude is not confined to a fair complexion. I hope none of my little readers are so wicked as to despise children whose complexions God has caused to differ from theirs. If there are any so cruel, I hope they will, after reading this, retire to their chambers, and there kneel down and say, 'O Lord, teach me to love my neighbor as myself. Let me not despise any whom thou hast created.' And then they will receive strength to do what is right; for the Lord loves, and ever lends an attentive ear to the prayers of children.

I think, dear children, from what I have written, that you will understand that you have it in your power always to make the situation of your teachers pleasant. Will you not do so?

The flowers presented to me by my young scholar are faded and dead, but the memory of his gratitude and affection lives in the heart of his teacher and friend.

Philadelphia.

ZILLAH.

The following is part of a little English book for children, called

PITY THE NEGRO.

Or, an Address to Children on the subject of Slavery.

'My dear Children—I wish to speak to you on a subject which may be, perhaps, quite new to you. A few years ago I met with the son of a female Negro slave, who came from the W. Indies, and who had been a slave there himself. He was an intelligent man, could read well, and had learnt Dr. Watts's hymns by heart, when he was a little boy; and my mother brought him to our house to give him a Bible. It was the hearing him talk that first made me think of these things about which I wish you to be interested.

'Do you know where sugar comes from? It does not grow in England, but is brought from a country a great way off across the sea, from the very place where this man was born. But this sugar is not planted and gathered in, as wheat is here, by free people who are paid for their work: no, it is cultivated by slaves, by poor black Africans, who are bought and sold like brute beasts, who are compelled to labor without wages, under the lash of a cart whip; and who are marked with red hot irons, flogged and chained at the pleasure of their owners.

'The man I told you of had lost his right eye; it was put out when he was a little boy by his overseer, who, because the poor child stood in his way, knocked him down, and he fell into a sugar pan, in the bottom of which was a little boiling sugar. Had the man been full, he must have been killed. We asked him many questions. He told us that the severest flogging he ever received, was given him for crying when he was parted from his mother. The following is his own account of the event.

'My mother lived a slave from the fifteenth year of her age, (I suppose) till her death. She came from a part of the Gold Coast called Annamboo, but exactly where I cannot tell. She was a favorite with our housekeeper, and in many things was favored, which may in some measure account for the advantages I enjoyed above what falls to the common lot of slaves. My mother was one of the house cooks. I was looked upon as one of the happiest little slaves in the place; my mother could be kind to me; the housekeeper was good to me; but as human happiness must have an end, so it happened that the last night approached when my mother's bosom should pillow my head. A gentleman from the island of Barbadoes came to our house, and some dish at the table happening to please him, he said he would give a hundred guineas for a slave that could dress a dish like that. (Slaves were not so dear then as they have been since.) My master instantly replied, 'You shall have the slave who dressed that dish for the sum.' The bargain was concluded at table, and the next day my mother left me for ever. Black children, as well as white, will cry when either grieved or vexed; grief, like all the African race, I felt severely; and I was severely punished—thus day I writhed beneath the lash.'

'In an account which he wrote at the request of my mother, he adds, "The smart of the wounds is gone, but the marks still remain; and as the recollection passes over my mind, not all the ice in Greenland would cool my burning brain. Let this suffice—I can say no more. Let those who have mothers, love, honor, and obey them: Father of mercies! thou knowest it, and thou alone, the agonizing thrill that pervades this heart, when I hear an affectionate child, say—Mother."

'If you, my dear children, now understand in some degree, what slavery is, I hope you are willing to hear what you can do to help the poor slaves. As slavery is sin, we have a strict command not to be partakers of it; for in the first epistle of St. Paul to Timothy, v. 22, it is written, 'Neither be partakers of other men's sins.' Now you all, I fear, eat West India sugar, though it is cultivated at the expense of the blood and tears of your fellow creatures; and it is by the extensive consumption of that article that slavery is chiefly maintained. But now that you know these things, I think you will no longer be able to bear this sugar.'

For the Liberator.

ONWARD—RIGHT ONWARD.

MR. GARRISON:

SIR—I have often and seriously reflected on the subject of Slavery. It appears strange indeed, that so noble and praiseworthy a cause should want for warm-hearted and zealous friends. But such is the infatuation of mankind in the present state of things, that by the influence of prejudice, or erroneous ideas respecting the object desired by the friends of immediate abolition, they stand aloof, refusing their co-operation in this good work, in which every true Christian and Patriot should feel proud to be engaged. Let there be the same unity of feeling and policy in regard to Slavery, that there is in the subject of Temperance, and what heart could conceive the happy result that would follow?

And let me ask, is Slavery to be deprecated less as an evil than intemperance? Can any who possess feelings of humanity reflect upon the wretched and deplorable condition of 2,000,000 of their fellow beings, enslaved both in body and mind, and exposed to the inhuman treatment and unlawful possessions of their task-masters, without feelings of a righteous indignation, against these monsters in human shape; without doing that which is in their power to give liberty to the poor, suffering class of beings? If there be such an one, the fear of God and love of man dwell not in his bosom. Shame, then, upon the man who has named the name of that Saviour who left the bosom of his Father, suffered and died to liberate a world from the thralldom of sin and death; who will engage in the traffic of human souls! How can he lift up those hands toward heaven, which are polluted with this blood transaction? How can he implore the mercy of a just God, whose command is—'Whatsoever ye would that men should do unto you, do ye even so unto them.'

I have been led to these remarks, from hearing your Address, delivered before the New-England Anti-Slavery Society, on July 4th. And I do rejoice that you are so zealously engaged in so noble a cause—the object of which is to alleviate the horrid sufferings, and better the condition of a large portion of our fellow beings. Fear not—God is with you—your cause is righteous, and must succeed. And your course in the glorious work of emancipation be onward, and onward; till by the aid of heaven, you shall see Africa's sons and daughters, who have so long felt the yoke of oppression, free and happy. Then will the grateful acclamations that shall go up to heaven, from the hearts of these neglected and suffering beings, richly compensate all who have interested themselves in their behalf. God grant the speedy approach of this blissful era.

Boston, July 6, 1832.

The effect of slavery upon the literature of our country is illustrated in the following paragraph:

An Extraordinary Fact.—A third daily paper has just been commenced at Cincinnati, the principal City of a State which came into existence between thirty and forty years ago; yet North Carolina, one of the old thirteen States, is not able to support one semi-weekly paper! To what is this great difference owing? The soil and climate of the latter are, in all respects, equal if not superior to the former. Can any other reason be given for the great increase and prosperity of the one, and the stationary and inert character of the other? The State of Ohio is inhabited alone by industrious active Freemen; and the population of North Carolina is clogged with that bane of prosperity—Slavery! If there be any other cause for the vast difference between the prosperity of the two states, we should be glad that some of our readers would enquire into it; and if no other can be shown, we would be glad to see the subject one which calls for, and ought to receive our most serious consideration.

Raleigh (N. C.) Register.

BOSTON.

SATURDAY, JULY 7, 1832.

NOTICE.

The Africans, and their descendants, will celebrate the anniversary of 'The African Abolition Freehold Society,' in this city, on SATURDAY, the 14th inst. at the African Baptist Church, Belknap-street. Address by WILLIAM LLOYD GARRISON, at 12 o'clock—after which, a collection will be taken. July 7.

The topics of the Editor's Address at Boylston Hall were—The inexcusableness of slaveholders—the dangers of a gradual, and the certain benefits of an immediate emancipation of the slaves—the guilt of the people of the free states at least equal to that of the planters—the right and the duty of the whole country to overthrow the system of slavery—and the method by which the people might act efficiently. It is hoped that a salutary impression was made upon the minds of the audience. The following beautiful and expressive hymn, written by WM. J. SNELLING, Esq. was sung on the occasion.

To-day, O God, in praise to thee,
A nation's voices, thankful, rise;
A grateful people bow the knee,
And shouts of joy ascend the skies.

Thanks! thanks! whate'er mankind can need,
Thy law, earth's choicest fruits and flowers,
And LIBERTY, of thought and deed,
Thy dearest gift, all, all are ours—

Yet, Father, hear! to thee, in heaven,
By earth condemn'd, a race complains;
Our hymns of thanks for freedom given
Are mingled with the clank of chains.

Thou lov'st the right, and hat'st the wrong—
Then grant this asking of the free,
That Africa's sons may have, ere long,
As much to thank thee for as we.

COLONIZATION FAIRNESS.

It is known to the public that the Editor of the Liberator was appointed by the New-England Anti-Slavery Society to deliver an address on slavery in this city, on the 4th inst. Agreeably to usage, a notice of the time and place of the meeting was sent to each of the clergymen, to be read at the close of the religious services on the last Sabbath. The Rev. Mr. Danforth, (the Colonization Agent,) having officiated at the church in Essex-street, in the plenitude of his benevolence refused to read the notice! This is another beautiful specimen of the colonization temper! We despise as much the meanness of the act, as marvel at the assurance of Mr. D. The fearless editor of the Boston Telegraph comments upon this pitiful transaction, in terms of moral indignation—thus:

A GAG!!

We have been credibly informed, that, on the afternoon of last Lord's day, the Rev. Joshua N. Danforth, agent for the Colonization Society, preached in the church in Essex-street, in this city. Among the notices handed out to be read from the pulpit, there were two, for meetings on the fourth inst. One of the notices was for an address in favor of the Colonization Society, in Bowdoin-street, by the Rev. JOSHUA N. DANFORTH, which meant himself, and he was very careful not to forget to make public proclamation. The other notice, was for an address, before the New-England Anti-Slavery Society, by Wm. Lloyd Garrison, which was handed up in due season and in fair print. This notice was laid aside, by the Rev. gentleman, for reasons best known to himself. The notice was for an address on Slavery, and Mr. Danforth professes to be engaged in the same great cause. Why, then, this refusal to read the notice? Does he expect to cover up the subject in this manner? Does he think the people of New-England will submit to this kind of management? Or, is he afraid to have facts come to light, that have so long been covered up by the society, of which he is the organ? This system of gagging the public, we are satisfied, cannot avail, in this enlightened community. The notice was read, so far as we can learn, in all the churches to which it was sent, with this one exception; and why Mr. Danforth, being a stranger, should take the liberty thus to disregard the feelings and wishes of a portion of his audience, and some members of that church, by this refusal, is a question, which we should like to see satisfactorily answered. We, of Boston, have not so learned our rights. The public would like an answer.

DISGRACEFUL.

We invite the attention of our readers to the following statement of the brutal manner in which even the most respectable persons of color are treated in New-England. The gentlemen, whose names are appended to the letter, are men of piety and respectability, elders in the Methodist connexion. Comment is needless.

HARTFORD, June 28th, 1832.

MR. EDITOR—On Saturday, 22d instant, in the city of New-York, we went down to the steam-boat McDonough, to take passage for this city. No sooner than we went on board, we were asked by one of the officers, in an abrupt manner, 'where are you going?' We answered, 'to Hartford.' He asked again, 'do you know the rules?' We answered, 'No.' He said, 'we'll allow you no privilege whatever, and you must pay one dollar and a half for your passage; you must keep on the forward deck, &c.' Mr. Editor, we see that the dog is pampered in the parlor, at his master's feet; we behold the horse covered and fed with care on board of the steam-boat; but a colored man can have no place there to lay his head!!! We had to walk the deck half of the night, and the other part we laid amongst the pots in the kitchen, in order to be sheltered from the inclemency of the weather.

We believe, Mr. Editor, that all the evil, all the stigma, all the bad usage that we meet with, as we travel in the stages and steam-boats to preach the gospel of Christ, the Colonization Society and its agents are at the bottom of the whole.

We are alarmed when we find that ministers of the gospel are employed in this work of death and destruction. No doubt but that they are hired to curse us, as Balaam was hired by Balak, to curse Israel. But save us, kind Freedom, from the greedy jaws of hiring wolves!

Mr. Editor, what evil have our fathers done, or we their children, that we should be so evil-treated? Is it because our fathers fought and assisted to gain the independence of these United States in the revolution? Or is it because our people fought valiantly at the battle of New-Orleans?

Mr. Editor, ingratitude is a black crime. Righteousness exalteth a nation, but sin is a reproach to any people. We pray that God may pardon the sins of our oppressors, and blot out their transgressions, and save this nation from the pestilence that walketh in darkness, and from the Cholera that threatens death and destruction at noon day. We remain, sir,

Your most humble and oppressed servants,
HENRY DRAYTON,
HENRY JOHNSON.

For the Liberator.

METHODIST CONFERENCE.

'The Lord gave the word, and great was the company of those that published it.'

The Annual Conference of the African Zion Methodist Episcopal Church met in the city of New-York on the 19th May, 1832, and in the city of Philadelphia June 2, 1832.

The following young brethren were admitted to the holy order of Deacons. Francis P. Graham, John W. Lewis, Hosea Easton, Charles A. Boyd, and James Simons.

Henry Johnson and John P. Thompson were admitted to the holy order of Elders.

The station of the preachers is as follows: Asbury Church, New-York city, Jacob Matthews, elder in Charge; under him, Francis P. Graham and Daniel Vandervort. Zion Church, N. York city, Peter Vanhas, elder in Charge; under him James Simons, George Garnett and William Fuller.

Newark, N. J. Timothy, Eatto, elder in Charge; under him J. W. Lewis. Hartford and Middletown, Conn. Henry Drayton, elder in Charge; under him, Hosea Easton. Harlem Circuit, N. Y. Lavin Smith, elder in Charge; under him, David Blake. Rochester Circuit, N. Y. Henry Johnson, elder in Charge; under him, Charles A. Boyd and William H. Bishop.

Philadelphia city, Henry Harden, elder in Charge; under him, Edward Johnson, Durham Stevens, John Marshall, George Stevenson, Arthur Langford and J. W. Robinson. Attleborough, Penn. David Smith, elder in Charge; under him, David Crosby. Harrisburgh Circuit, John P. Thompson, elder in Charge; under him, Jacob Richardson and George Kibberth. Lewistown Circuit, Penn. David Stevens, elder in Charge.

William Miller, Jehiel C. Beman and Samuel Johnson, missionaries.

It is the prayer of the Church, that the Captain of our salvation may go before them, and prosper their journey. May each of them watch in all things, endure afflictions, do the work of an evangelist, and make full proof of the ministry.

Secretary of Conference.

Hartford, June 28th, 1832.

NEWTON, July 3, 1832.

DEAR SIR—I am extremely glad to find Congress has at length, after an unreasonable and wicked delay, made some provision for the remnant of the old revolutionary army, who, to my certain knowledge, were shamefully cheated in regard to their wages and rations, while their health and lives were jeopardized in the cause of their country. But few of them remain, after a lapse of 50 years. I find payment is ordered to be made directly to each soldier, or his order. You will recollect that according to the last census, there are abundance more aged blacks, according to their numbers, than whites, and doubtless owing to their more temperate habits. Now I find you often mention the slaves as having many—very many of them, actually fought for our independence! Will they be permitted to receive the pay assigned to the soldiers, during the remnant of their lives? or will their masters rob them of it!!!

I am, dear sir, yours,

J. K.

The Governor of Maryland, I perceive, has recommended a fast, to solicit the Almighty to avert the Cholera. Let it be the fast he has chosen—to undo the heavy burdens—let the oppressed go free—break every yoke, &c. See Isaiah 58th. 4th, and onward.

J. K.

An engagement at Lynn prevented us from hearing the Rev. Mr. Danforth's Discourse on Colonization, on the afternoon of July 4th. An esteemed friend, however, has put into our hands some notes which he took on the occasion; but we have neither time nor room, to-day, to examine them publicly. We shall prepare some 'hot irons to punch up the conscience' of the speaker, especially as our worthy friend, the Rev. Dr. B., thinks they are extremely serviceable at the present crisis. Perchance we shall make a pleasant application of one to himself.

Rev. Wm. Apes will preach the ensuing Sabbath, in Franklin Hall, No. 16, Franklin Street, at 3 o'clock; and at half past 7 in the evening, he will give an Address on the subject of Slavery. Seats are free, with the exception of a contribution.

Friend Landy, in the Genius of Universal Emancipation for May, says we have perverted his sentiments in our ninth number, respecting the purchase of slaves. We shall publish his article next week, and correct our error.

The principles and operations of the American Colonization Society will again be the subject of public discussion at Franklin Hall, head of Franklin-street, on Monday evening next. Ladies and gentlemen are invited to attend.

A story has been in circulation for some days that our city had within its boundaries a female dressed in male attire. The suspected person was so closely besieged on Friday by the curiosity of boys and men, that a retreat into a store on Washington street became necessary. We learn, however, that the rumor was false, and the suspected gentleman is now permitted to wend his way through the streets unmolested.—Transcript.

The editor of the Chester (Pa.) Weekly Visitor appends to a communication in his paper in favor of the Colonization Society, the following pertinent hints:

We are pleased with the good feeling manifested by 'A friend of Colonization,' whose essay appears in this week's Visitor. Yet we cannot let the opportunity pass, without offering a few words to those persons who are about to spend their money in the colonizing scheme.

1. Before you spend your time or money, ask your American colored neighbors if they are willing to go home to Africa.

2. Ascertain the feasibility of materially lessening or preventing the increase of the colored population by an annual colonizing of a few hundreds.

3. If the colored people of the slave states are willing to go, read the black code of those states, and inquire how far the compulsion of those codes makes them voluntary emigrants.

4. If a few dozen slaves are annually liberated on condition of expatriation, how many thousands are smuggled in from the West Indies?

Fires.—During the twenty-four hours preceding one o'clock yesterday, we had six alarms of fire. The first came from Dorchester, where the dwelling house with part of the furniture belonging to the Widow Chamberlain was destroyed. Loss estimated at \$4,000. No insurance. The barns and out-houses were saved.

At half past twelve, on Tuesday night, the firemen were called out by an alarm from Cambridgeport, where a small tenement inhabited by some colored persons, about half a mile from Mr. Gannett's church, was destroyed—supposed to have been set on fire by an incendiary. Whilst the firemen were on their way, they were called to protect store No. 27, Commercial-street, which was discovered on fire. The lower floor was occupied by Messrs Blish & Foster, as a West India goods store; the chambers by Mr. L. Hayward, chair dealer. The first and second stories were burnt out. The store is believed to have been set on fire, as the money drawer of Messrs B. and F.'s store was found, robbed of its contents, on the top of a hog-head standing in the middle of the lower floor. Messrs Blish and Foster's policy of insurance expired about a month since, and had not been renewed; their loss is about \$3,000. Mr. Hayward's loss is estimated at about \$1,000. The store was owned by Messrs Stetson & Goodwin, but we have not learnt whether it was insured or not.

Yesterday morning about 9 o'clock, a fire was communicated to the store occupied by Mr. James Brown, on Spear's wharf, (next east of Liverpool) by the boiling over of a tar kettle, left in the absence of the workmen, in charge of two boys. It spread rapidly, and soon destroyed the store and all the property on the wharf. The brig Vulcan, of New-Orleans, belonging to Capt. Ramon, which was on the ways, repairing, was burnt to her floor timbers. The schr. Charles Dogget, ready for sea, was damaged in sails and rigging. Five hundred bbls of mackerel, owned by Messrs Brown, Wells, Reynolds, Lombard, and Blanchard, entirely lost; 25 hds of molasses owned by Messrs Morse and S. Jenny & Co., 50 hds salt, 400 empty bbls, and some tons of fustic; total loss. Loss of property, exclusive of shipping, is estimated at about \$5,000. Mr. Brown's loss by this casualty is from 12 to \$1500 only, and not 4 or \$5000, as has been erroneously stated. The wind was fortunately fresh from the north, and prevented the fire communicating with the neighboring buildings. The tide was out. Before the anchors were cast, and the boats hoisted, near the premises, took fire from a defect in the chimney. The firemen being on the spot, it was extinguished without much damage. About the same time, the stable belonging to Trull's distillery, on Merrimack-street, caught on fire, owing to unslacked lime having been thrown on the manure. It was soon discovered and extinguished without having done material injury.

Transcript of Thursday evening.

The following singular murder was committed by a negro woman near Middlebourne, Tyler County, Virginia, last week. A young man residing in the family in which the negro woman was a servant, gave her some offence, when she, in a rage, threatened to kill a young lady to whom he was about to be married. This threat was at the time unheeded, but some days after the young lady having occasion to cross the river, the negro offered her services to row the boat—the offer was accepted, and when the boat was half way over the river, the negro suddenly rose and plunged the lady into the river, at the same time striking her with the oar, and holding her under water until she was drowned. The murderers was soon arrested, and immediately confessed her crime and acknowledged her motive.—N. Y. Courier and Enq.

Police.—Joseph Oliver, a colored mariner, was examined yesterday morning on complaint of Joseph Roach, also a colored mariner, for stealing from Roach one hundred and fifty dollars, in bank bills and silver coin, from a house where they both boarded. After Oliver had obtained the money, he hired a coach and rode to Dorchester, as he said, 'to take the country sir,' said he had 'a plenty of money'; that he had made 'seven hundred dollars his last whaling voyage.' (A spectator said that this was really a whaler.) Oliver was ordered to enter into a recognizance with surety in the sum of \$300, for his appearance to take his trial at the Municipal Court at the present term.—Transcript.

LOOK AND LEARN. A correspondent states that a well-dressed woman, accompanied by an apparently genteel man, was seen walking through one of the streets at the southern part of the city, yesterday morning, in a state of intoxication. She afterwards sat down on the pavement and resisted all the intreaties of her companion to proceed. Being left alone, she lay down and went to sleep. One of the passers-by pinned a label to her clothing—'LOOK AND LEARN!' After being exposed for some time in this manner to the gaze of numerous spectators; some one took pity on the miserable wretch, laid her upon a wheelbarrow, and trundled her off to some less public situation.—Boston Courier.

The History of the Cholera thus far, has shown that where it has once attacked a place it establishes itself permanently, and becomes an epidemic, re-appearing at intervals with violence. Up to May 1831, a period of fourteen years, six thousand and fifty-six irruptions of Cholera have been ascertained. In India alone, the number of irruptions has been 433. Calcutta has been attacked every year, Bombay twelve times, Madras nine times, &c. M. de Jones estimates the mortality in India, at 2,500,000 annually, or 35,000,000 for the fourteen years! The lowest calculation gives eighteen millions for the rest of Asia and Europe—being more than fifty millions of deaths in fourteen years from one fatal disease.

Dr How of New York, has invented a machine by which 100 pins are made in a minute merely by a child's turning a crank. One movement performs the straitening, heading, pointing, and perfectly completes the pin.

A Gentleman lately from Trinidad, Mina's birth-place and residence until compelled to fly for his life, states that the accounts he has given of his parentage are absolutely false. His parents are very poor, are of the lowest class, and live in a little miserable thatched house. He was outlawed from the Island of Cuba on account of the murder of two men; and his character in his native place is that of one of the most atrocious villains that ever existed. No terms are too harsh to express the detestation in which his neighbors held him.

Mrs. Trollope says a Virginia gentleman told her that ever since he had been married, he had been accustomed to have a negro girl sleep in the same chamber with himself and wife, and that being asked why he had this nocturnal attendance, he replied, 'Good Heaven, if I wanted a glass of water during the night, what would become of me!'

A new daily paper has made its appearance in Boston, called the DAILY ATLAS. It is neatly printed on a medium sheet at the low rate of \$500 per annum. Mr. John H. Eastburn is the publisher, and the Traveller states that 'Mr. Horton, late conductor of the political department of the N. Y. Journal of Commerce, is the editor. The Atlas supports the American System, and opposes the present National Administration, and bids fair to be a useful and interesting paper.

A little boy, not more than 11 or 12 years old, in a state of intoxication, was led by his FATHER through one of our streets, last week, the latter in an angry manner scolding and cuffing the child for his fault. At last, the little boy looked up at his parent and said, 'Father, you had not ought to say much, for you drank a pint of rum yourself to-day!' Could a more appalling rebuke to intemperance be given than this?—Salem Register.

A drunken man was staggering through Worcester last week with the work 'CHOLERA' chalked in large characters on his back.

A paper advocating the principles of Reform, called the Penny Magazine, and afforded at the price indicated by its title, has been recently established in London, and has already obtained a weekly circulation of nearly one hundred thousand copies.

Expresses have arrived at Detroit, informing that Capt. Joseph Naper, his wife, wife's sister and four children, had been murdered near Fort Chicago. N. was a daring man, had been in the fort some time, but believing the people 'were more scared than hurt,' had betaken him to his log-house again. Nine Indians were found dead near his house, who probably fell by his hand.

A man named Peter Bissel, of New-York, committed suicide at a Hotel in Albany. It was ascertained that he had taken a large quantity of laudanum, and to prevent alarm he left a certificate in the following words: 'Not the Cholera. P. B.'

The difference.—We have one subscriber, and but one, who is two years in advance. We have hundreds who are two years and more in arrears.

We have observed the above several times wrongly credited to our paper. We know not to what establishment it rightly belongs, but it is not true in respect to our subscribers. And we would thank those who have ascribed it to us to correct the mistake.

from the neighborhood of Galena by the Indians, had been redeemed through the medium of friendly Indians, at the expense of two thousand dollars, is confirmed by the Cincinnati papers.

The N. Y. Courier and Enquirer, in its speculations upon the cholera, says, that it is supposed that 'the black population of the south are particularly obnoxious to the disease.' To this speculation, we oppose the fact, that, as we are informed, not a single colored person, or black, was attacked by the malady, in all its ravages in Quebec and Montreal.

The House of Representatives have passed a resolution fixing the 9th instant for the day of adjournment. 'The National Intelligencer' thinks the adjournment will take place either on the 14th or 19th.

Jamaica Disturbance.—It is stated that orders have been issued for the immediate and energetic prosecution of all who were engaged in the demolition of the churches in Jamaica, during the late slave insurrection.

Snow.—Under date of June 19, Mr. Ethan A. Crawford, who lives upon the White Mountains, writes: 'Cold, cloudy, rainy, windy, dark weather for the season. It snows in the mountains this day.'

Several cases of Cholera have occurred in New-York. It is rumored that it has appeared in Philadelphia and Pittsburgh.

Deaths in Boston in the week ending June 29, only 26. In a population exceeding 60,000, this fact shows a remarkable degree of health. 3 of scarlet, one of typhus fever, 6 of consumption.

As Mr. Alexander Campbell, about sixty years of age, was driving his truck in Providence, on Thursday, his horse took fright, and he was thrown under the wheels and crushed to death.

A Comparison.—Dr Cox, of N. Y. speaking of Alcohol at a meeting of a Female Temperance Society a few nights since, remarked that there was no more nourishment in Alcohol, than in a flash of lightning.

Letters received at this office from June 29, to July 6, 1832.

Gardner Jones, N. Y. city; David Roach, Williamsport, Pa.; James Ballard, Bennington, Vt. P. A. Bell, N. Y. city; Henry Drayton, Hartford, Ct.; C. J. Brockway, Newburyport, Mass.; Josiah Green, Rochester, N. Y.; Isaac Griffin, Saratoga, N. Y.; B. Landy; H. E. Benson, Providence, R. I.; Henry Johnson, Hartford, Ct.; H. Foster, Hartford, Ct.; A. F. Williams, Philadelphia, Pa.; J. B. Vashon, Pittsburg, Pa.; Elizabeth Brewer, Providence, R. I.

DIED.

At Liberia, Mr Benjamin K. Churchill, jun. aged 26.

In Trenton, N. J. on the 19th inst. Mrs Hannah Roberts, (colored,) in the 71st year of her age, after a lingering illness of nearly one year, which she bore with christian fortitude. The morning previous to her death, she expressed the utmost confidence in the blood of Christ. At the moment of her death she exclaimed, 'I die at the feet of Jesus!' She had been a professor of religion for the last forty years, during which time she was respected and loved by all who knew her. She possessed a strength of mind which is rarely met with in a female. She was the mother of 12 children, 5 of whom are yet living. She was born on Edisto Island, in South Carolina, and removed to Hopewell, New-Jersey, September, 1781, in the family of the Rev. Oliver Hart, of the Baptist church, whose gospel labor in that part of God's vineyard will never be forgotten.

Communicated.

Just published, and for sale at the Bookstore of Peirce & Parker, No. 9, Cornhill, and at this office,

THOUGHTS

ON
AFRICAN COLONIZATION:
Or an impartial Exhibition of the Doctrines, Principles and Purposes of the American Colonization Society: together with the Resolutions, Addresses and Remonstrances of the Free People of Color. In Two Parts. BY WM. LLOYD GARRISON.

'Out of thine own mouth will I condemn thee.'
'Prove all things; hold fast that which is good.'

CONTENTS.

PART I—Introductory Remarks. SEC. I.—The American Colonization Society is pledged not to oppose the system of slavery. SEC. II.—It apologizes for slavery and slaveholders. SEC. III.—It Recognizes Slaves as Property. SEC. IV.—It Increases the Value of Slaves. SEC. V.—It is the Enemy of Immediate Abolition. SEC. VI.—It is nourished by Fear and Selfishness. SEC. VII.—It aims at the utter Expulsion of the Blacks. SEC. VIII.—It is the Disparager of the Free Blacks. SEC. IX.—It Prevents the Instruction of the Blacks. SEC. X.—It Deceives and Misleads the Nation.

PART II—Sentiments of the People of Color.

Price 62 1-2 cents a copy—two copies for \$1.
June 2.

READY MADE CLOTHING, &c.

B. B. F. MUNDRUCU,
NO. 50, ANN-STREET.

HE constantly for sale a great variety of ready made clothing, consisting in part of black, blue, olive and mixed Coats, Frocks and Coates; cassimere Pantaloons of every description; also, check drill Pantaloons, a new and fashionable article for Summer wear; velvet, silk, Valencia and Marseilles Vesting, a great variety, including every desirable style; Petersburg and kersey Pantaloons; Coats, Short Jackets, and Monkey Jackets; mole-skin, bungalow, beaver and oil cloth Coats, Jackets and Pantaloons; duck Frocks and Pantaloons; woollen and cotton Drawers; plain red and twilled flannel Shirts; black lasting, bombazine, Rouen cassimere, brown and white drilling Coats, Frocks, Jackets and Pantaloons, for Summer wear; linen and cotton Shirts; checked do; linen, cambric and imitation do. Shirt Bosoms, Dickses and Stocks; corded and plain cambric Cravats; pongee, bandanna and a great variety of Fancy Pocket Hdks.; a great variety of Hosiery, consisting of raw silk, ribbed and plain, Angola, Vigonia, marbled, zebra and random cotton, worsted and silk Hosiery and half Hose; Gloves of all kinds; Umbrellas; Hats, Caps, Comforters; Pumps, &c. &c.

ALSO AN ASSORTMENT OF

PERFUMERY AND FANCY GOODS,
Jewelry, Buttons, Bosom Studs, Razor Strops, Knives, &c. &c., too numerous to particularise. All of which are offered at the very lowest prices for cash.
TARGAINE. Boston, May 5.

WILBERTORCE HOUSE.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No. 152, Church-street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible.
New-York, March 26, 1832.

INFORMATION WANTED.

JOHN DIPPER of Williamsburgh, Va. is anxious to obtain information of his brother, Daniel Mins, who left Williamsburgh about 40 years ago, and was heard of as living in Boston within the last 17 years. A person by the name of Cesar Lafayette, of Boston, was well acquainted with Merr. If either of the above named persons, or any other able to give such information, would lodge it at the Liberator office, they would confer a favor on John Dipper who is now in New-York, anxious to hear from his brother.
New-York, April 21, 1832.

BOARDING HOUSE

FOR THE ACCOMMODATION OF GENTLE PERSONS OF COLOR,
(At the corner of Leonard and Church streets, NEW-YORK.)

THE Proprietor of the above House returns his sincere thanks to his friends and the public for their liberal patronage, during the past season, and solicits a continuance of their favors; he assures them that no pains shall be spared to render satisfaction to the most fastidious.
JOHN RICH.
New-York, March 24, 1832.

TEMPERANCE HOUSE

AT QUINCY.

THE Subscriber respectfully informs his friends and the public, that he has taken a large and commodious House pleasantly situated, at the Four Corners, in Quincy, (8 miles from Boston,) for the accommodation of Travellers and such company as may favor him with their patronage. No pains will be spared to make the most liberal provisions for his visitors, and to gratify their desires.

No Spirituous Liquors will be sold, but Hot Coffee and Tea may be obtained at all hours of the day.

Boarders accommodated on liberal terms.
BENJAMIN R. DOWNES.
Quincy, Mass. May 5, 1832.

SUPERIOR PENKNIVES.

150 ROGERS' PENKNIVES, one, two, and three blades, of a SUPERIOR QUALITY, and elegantly finished, all of different patterns. For sale by JOHN B. PERO, Nos. 2 & 3, Dock-square. April 28.

FRENCH FANCY SOAPS.

TWO HUNDRED BOXES,
A BEAUTIFUL ARTICLE FOR THE SKIN,
To be sold by the Box or single cake, at Nos. 2 & 3, Dock-square, by JOHN B. PERO.
April 2.

